

Church Observer.

A Journal advocating the interests of the United Church of England and Ireland in the Dominion of Canada.

THIS PROTESTANT KINGDOM. BILL OF RIGHTS, 1688.

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Poetry.

EVERY HEART KNOWS ITS OWN BITTERNESS.

We read of a Persian whose life seemed blest
With all that was bright and fair,
Till he showed one day, deep hidden away,
A skeleton grim and bare,
That clouded the blissful light of his life
And darkened his coveted fate—
His wealth and all—with a gloomy pall
That rendered him desolate.

And far down in each human heart, there lies
A recess hidden away;
Deep in that cell may a skeleton dwell,
Illumed by no friendly ray;
Friends may be ours who are true and tried,
Who may know each seeming care;
But that chamber dim, we keep from them,
They cannot enter there.

Scarcely one keeps some unhealed wound—
A mysterious sorrow hid—
A dreary woe, that no mortal may know—
A death that darkened closest lid.
It may be the ghost of some blighted love—
A spectre of ruin'd hope—
A withered fame—a sullying shame—
On their life's fair horoscope.

We know that the rose looks fresh and fair,
And its bloom will not betray
That a worm dwells in its inmost cells,
Which is gnawing its life away.
So many with bright and sparkling eye,
And cheek of the fairest bloom,
Have, hid from sight, a withering blight
That will sink them in the tomb.

Aye, "Every heart its bitterness knows,"
Each has his hidden care,
And every life hath its inner strife—
Its skeleton dark and drear.
And no eye can pierce the hidden veil
That covers our lives like a pall,
But His who hears our prayers and tears,
And knows our hearts.

Will our joy be fraught with pain;
Thus he fits us here for that brighter sphere,
Or else we might live in vain.
For when we pass o'er to that other shore,
Each sorrow and grief will depart;
There the mist will roll from every soul,
And the skeleton leave each heart.

Hemmingford. LIZZIE T. AHERN.

WHAT IS THE CHURCH.

As a lay member of the Church of England, will you kindly permit me to place before the readers of your paper the following extracts from the writings of some of the Bishops of our church who flourished in the 16th and 17th centuries? Such extracts, I think, go far to elucidate the true scriptural answer to the above question. "That church which is Christ's body, and of which Christ is the head standeth only of living stones and true Christians, not only outwardly in name and title, but inwardly in heart and in truth."—*Bishop Ridley, 1550.* Parker edit., p. 126.

"The Holy Catholic Church is nothing else but a company of saints. To this church pertain all they that since the beginning of the world have been saved, and that shall be saved unto the end thereof."—*Bishop Coverdale, 1550.* Parker edit., p. 461.

"They who are indeed holy and obedient to Christ's laws of faith and manners, these are truly and perfectly the church. These are the church of God in the eyes and heart of God. For the Church of God is the body of Christ. But the mere profession of Christianity makes no man a member of Christ, nothing but a new creature, nothing but a faith working by love, and keeping the commandments of God."—*Bishop Jeremy Taylor's Dissuasive from Popery, Part 2, b. 1, sect. 1, 1690.*

"What is meant in the creed by the Church of Christ? That whole universal company of the elect, that ever were, are, or shall be gathered together in one body, knit together in one faith, under one head, Jesus Christ."—*Archbishop Usher, 1650.*

"The Holy Catholic Church, a number that serve God here, and enjoy Him in eternity. Universal, diffused through the various ages, places, and nations of the world, holy, washed in the blood of Christ, and sanctified by His Spirit."—*Archbishop Leighton on the Creed, 1680.*

"To this Holy Catholic Church, which forms the mystical body of Christ, we deny that the ingodly, hypocrites, or any who are not partakers of spiritual life, and are void of inward faith, charity and holiness. The most learned Augustine has denied it as well, giving it as his opinion that all such should be ranked among the members of Antichrist."—*Bishop Davenant's Determination, 1634, vol. II, p. 47.*

"I find no one certain and perfect kind of Government prescribed or commanded in the scriptures to the church of Christ."
"I deny that the scriptures do express particularly every thing that is to be done in the church, or that it doth put down any sort of form and kind of government of the church to be perpetual for all times, persons, and places, without alteration."—*Archbishop Whitgift, 1574. Folio editio, p. 84.*

"The invisible church is ordinarily and regularly part of the visible, but yet that only part that is the true one."—*Bishop Jeremy Taylor, 1670.*

"You shall not find in all the scripture this your essential point of succession of Bishops."—*John Bradford, Reformer and Martyr, Chaplain to Bishop Ridley, 1550.*

hath existed from the beginning of the world, and shall exist unto the end."—*Whitaker's Dissuasions, 1610.* Parker edit., vol. 2, p. 299.

"If any will agree to call a assembly of professors by the title of the church, they may if they will. Any word by consent may signify anything. But if by a church we mean that society which is really joined to Christ, which hath received the Holy Ghost, which is heir of the promises and of the good things of God, which is the body of which Christ is the head, then the invisible part of the visible church, that is the true servants of Christ, only are the church."—*Bishop Jeremy Taylor's Dissuasive from Popery, 1690.*

"That church which is Christ's mystical body consisteth of none but only true Israelites, true sons of Abraham, true servants and saints of God."—*Hoeker's Eccles. Polity, B. 3, 1, 1600.*

"The adversaries of the truth defend many a false error under the name of the holy church. Beware of deceit, when thou hearest the name of the church. The verity is then assaulted. They call the church of the devil the holy church many times."—*Bishop Hooper, 1647.* Parker edit., pp. 83, 84.

Your obedient servant,
Westbourne-park. K. W. CASTLEMAN.

P. 8.—In the New Testament there would appear to be four meanings of the word "church." 1. It applied to the whole body of the elect (Heb. xii. 23). 2. It is applied to the baptized Christians of a particular place or district (Acts viii. 1). 3. It is applied to a small number of professing Christians in a particular family (Rom. xvi. 5). 4. It is applied to the whole body of baptized people throughout the world, both good and bad (1 Cor. xii. 28).—*The Rock.*

HOW TO REGARD THE LORDS' COMING.
To most people, the doctrine of the near coming of Christ is only terror and an annoyance. They do not wish to think of it. They would rather not hear about it. If they could have their own way they would prefer that Christ might never come. The young mother looks upon her child, and would like that day at least postponed until she can see him a man, and settled in the world. The statesman, who has spent his years elaborating systems of reform, is opposed to the idea of his present order of things being overturned before his schemes have had time to mature.

It is to be feared that the selfishness of the present age has so far prevailed upon the Pharisæic humanitarianism, particularly sensitive to the dangerous fanaticism of those who venture to read aloud God's Word with reference to the signs of the Saviour's coming, or undertake to compare them with the actual state of things around us. And all who live as if this world were man's highest portion, and spend their energies in pursuit of its pleasures, honors and possessions, cannot, for a moment, anticipate Christ's speedy coming without the deepest deceptions. Luther well read the human heart when he said, "There are very few who would not rather that the day of judgment might never come."

This is not the way in which our Saviour would have us affected by this subject. It is indeed a terrible thing for the guilty, and is meant so to be, that it may break up their false security, and arouse them to repentance and a better life; but it is designed to be a joy and consolation to all true believers. It is intended to be a thing of precious promise and of glad hope to them. Yes, and with all the terrible news with which it is to be attended, with all the fears of the timid and faint-hearted, with all the petulance and impatience with which it is viewed by the sensual and worldly, and with all the alarm which it has for the unsanctified and the guilty, the day of Christ's coming is really a joyful day, a blessed day—which every member of Christ may well wish to come as speedily as possible. And so the Saviour describes it in sundry places. "When these things begin to come to pass," He does not propose to us to become alarmed, nor tell us to tremble and be afraid, nor admonish us to be dismayed, as if some terrible calamity were about to befall us; but He commands us to "look up," and lift up our heads in peaceful anticipation, and in glad longing for the speedy accomplishment of all that has been foretold. All alarming fears He would have us lay aside, and joyfully believe that it is our redemption that is approaching.

It is indeed a solemn and startling thought even for good people to entertain that we have come to, and are daily treading upon the very margin of the day of judgment. Yet there is reason to believe that it is the truth. Luther, in his day, maintained that all the predicted signs had already appeared; and they have been tenfold intensified since his day. There is nothing now that we can see that remains to be fulfilled before the predicted coming of our Lord. All the dates, by the best light the church now has, are in their last years. The increase of knowledge, invention, enterprise, revolution, earthliness, unbelief, apostasy, scoffing, surfeiting, and running to and fro, with the signs in sun, moon and stars, foretold by prophets, apostles and Christ himself, is bordering on the end, has taken place. Men of learning, piety and soberness of mind in all sections of the world, are giving it out as their profound conviction that the time has about come, and that any of these days or nights the judgment scenes may be upon us. And cold and dead must be the heart that can realize the idea without being thrilled through and through. But still, whilst it should kindle every spiritual energy in its flame, and legit in us the most devout watchfulness, and yet holding in it to cause dismay to the true Christian. Have we not had enough of the aches, and ills, and losses, and bereavements, and death scenes, and funerals, and graves, and battles with sin, error, and death, which are our inheritance in this present world? Have we not seen enough of the curse, experienced enough of it, to wish to feel not the glory of God, but to desire to look upon the earth once in its Sabbath dress—to be anxious to see these thunder-bitten hills transformed with Edenic beauty, and this long down-trodden creation relieved forever of all its groans and miseries? What is it that Jesus has bid us

pray for when He teaches us to say: "Thy kingdom come." Deliver us from evil. What, but the interference of His own Almighty power to lift us out of this state of conflict, imperfection, sorrow and trial? And "when these things begin to come to pass," shall we suddenly alter our petitions, and say: "Let not Thy kingdom come?" or "Let it not come yet?" What is the day of judgment but the day of the coming of the kingdom? Doth not the Saviour say, "When these things," these foregoing signs, "begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh"; that we should know, when we see these things come to pass, "that the kingdom of God is nigh at hand"? How, also, did St. Paul view that day? Have we not his words to show us in what manner we should contemplate it? "There is laid out for us a crown of righteousness, which the Lord the righteous God shall give me at that day; and not to me only, but unto all them also that love His appearing." (2 Tim. iv. 8.) Has he not moreover told us that it is part of our highest consolation, while in this vale of tears, to be "looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ?" (Tit. ii. 13.) Wherefore, then, deny our faith, and let go our profession, at the very moment when we are about to enter upon the possession of its eternal fruits and promises? Terror and trepidation at such an hour, and at such a prospect, Luther pronounced suspicious and unfavorable symptoms which pertain rather to the unrepentant, and the lost than to such as have been washed in the Saviour's blood, and justified by faith in the word of His Gospel. He that cometh is not an angry tyrant, nor a relentless foe, but our own dear Lord and Redeemer, who loved us unto death, and whom we profess to love, coming to receive us into His own everlasting glory. Shall we trust in Him now, and believe that He has satisfied for our guilt, and are continue to trust in Him then, when He is about to be revealed as our eternal deliverer from every remaining evil? Let the wicked tremble, and those be in anguish who have never consented that he should be their Saviour; but as for those who have tasted of His goodness, let them look up, and lift up their heads.

And if the indications of the nearness of that day were even far less than they really are; if, instead of the great mass of evidence from fulfilled prophecy which we have to show that our Lord's return is at hand, we should be left with only a few particulars pointing to it, would we not still be allured by the sea of time, and the prospect of a bright future toward the continent of glory—the same flowers here and there, however fragile, if we have the approaching spring-time of immortal blessedness, ought to awaken in us emotions of the intensest gladness. And now that the signs are so numerous, and daily becoming more and more intense, shall we not note them with joyous hearts, and rouse us up as men who really expect to be saved?—(Prophecy Times.)

The Sacristan's Defence of the Haydock Ritual Festival.
At the famous Harvest Festival of St. James the Great, Haydock, there was very little done that had not been equalled or perhaps exceeded at other Ritualistic celebrations. The intention, however, of a pig's head and pate of butter gave an occasion to the Haydock display which others lacked. The Ritualist papers are crying out against this development of their own principles, doubtless from the public contempt it has brought upon their cause; but for our part we consider that this tomfoolery has as much to recommend it as any other of the Ritualistic ceremonies which take place throughout the country.

It is only fair to the Haydockians to hear the defence which is set up by the "Sacristan" (an old Popish title), who, dating from "Haydock, St. Helen's, Exaltation of the Holy Cross, 1868" (inserted in the Church Times), writes thus in the Church Times:—"First, then, let me tell you that certain offerings, including a pig's head, pate of butter, eggs, bread, baskets of fruit, vegetables, &c., were brought to the chancel steps by those who wished to make an offering to God of the first fruits of whatever they had this year been blessed to Him; these offerings were then taken to the altar, and there were offered by the vicar, the Rev. Al. Greenwell, they were not placed on the altar, but were taken away to a side table in the chancel. The bread was used at the celebration, the greater part of the fruit given to some sick people, the rest, with the pig's head, eggs, and butter being sold for the benefit of the church. No doubt at first sight it seems strange to read that a pig's head was in the chancel; there was because, as stated for, it was brought by a man who makes some money yearly out of a stock of pigs with which God had blessed him—it was his own idea, he wished to offer to God its Creator the head of the first pig he had killed this year."

This is the first part of the defence, which implies no small simplicity, and shows a considerable want of grammar on the part of the writer; and now for the second. The "Sacristan" says:—"I would endeavour to defend our having a pig's head on another ground. Does not all create a praise God, one so constantly has this in His Holy Word. We say the 143 hymn, 'Hymns Ancient and Modern,' so frequently, and likewise the benediction, which are so full of the spirit of the whole creation joining, in their different ways, in the praise of God. If flowers and fruit may be used in the praise of God in His house (for they are surely used for Him, and not to look on merely) I cannot see why the other good things of creation should be shut out as common or unclean, good or bad. You have now two motives which we had in thus stepping out of the beaten track of the ritual of harvest festivals."

Yours faithfully,
"A. EVANS,
"Sacristan of St. James."

If the pig's head may be offered as one of the other good things of creation, besides flowers and fruit, an ox tail might as well come in, or even a red herring. There will be no need of a goose to be presented to the rector so long as the "Sacristan of St. James" lives.

HERETICAL LONDON—IRVINGITE.

If the absence of brotherly love for religious people, if a scorn of all who worship God differently from themselves, constitute heresy—then surely the Apostle John shows that it does very clearly—then there are no heretics in London as the Irvingites who worship in a very magnificent cathedral in Gordon-square. Irving, I imagine, with all his genius, had a very unorthodox spirit, and was one of the directors of the London Missionary Society to preach the annual sermon at Survey Chapel,—how did he begin?

When he ascended the pulpit he entered on a kind of audacious soliloquy. Said he, "How shall I encourage myself to address the thronging multitude by whom I am surrounded? I have cast about for a few examples. There are three of a notable character which now strike me; that of the Apostle Paul preaching before the Jewish Sanhedrin, that of Bernard Gilpin preaching before the court of King Edward the Sixth, and that of a Scottish divine preaching before the Commissioners of the General Assembly." On these three examples, but especially the last, the Scottish divine preaching before the Commission of the General Assembly. If he can venture to encounter the hoary-headed eldership and substantial theology of the North, surely I may without fear, address myself to the dimmy evangelism of the South. In this kind and flattering way did Irving speak of the great body of English dissenters.

Of the Irvingite church the late Drummond, the banker, M. P. for Surrey, was an elder, and the same spirit lent bitterness to his sarcastic and biting tongue. It was great to see and hear him, especially when the topic was as theological. Irving described numbers of white sepulchres. The Rev. placed a skeleton at their feet to remind them of their mortality. The Sultan Saladin, he said, had a similar message dinned daily into his ears by a herald especially appointed for that purpose. In Parliament, Mr. Drummond voluntarily undertook that duty of himself. In his eyes we were all morally dead, and he was gone clean out of us, and he was gone clean out of us, and he was gone clean out of us, and he was gone clean out of us.

Under the mask of the placid, the love of liberty, the desire of license, the ruler of the land, a lamentable lack of understanding in the people, a blind, senseless, untaught mass, the prey, to the end of time, of charlatans and quacks. Drummond was a one as Tennyson describes in his "Vision of Sin."

"Thou shalt not be saved by works;
Thou hast been a sinner too;
Ruin'd trunks on wretched backs,
Empty sarcophagi and you."

This did he pronounce with the thinnest of voices, and gentlest manner, to a house of which, for many scores, he was the delight and puzzle, all the while he was a member of the Irvingite church.

A great claim is set up by this church. Like Aaron's rod, they are to swallow up all the rest. So great is their hatred of sects, they form a new one. While calling itself the Holy and Apostolic Church, it makes no exclusive claim to the title. It acknowledges itself to be the common title of the one church baptized unto Christ. It claims to be no body of separatists from the Church of England. The members recognize the continuance of that church from the days of the Apostles, and of the three orders, bishops, priests and deacons, by succession from the apostles. They have no sympathy with dissent in any of its forms. That is schism, and is to be condemned accordingly. They meet in separate congregations; but they are not open to the charge of schism, on the ground of their meeting being permitted and authorized, so they say, by an ordinance of paramount authority which they believe God has restored for the benefit of the church. At once their ecclesiasticalism strikes the most superficial observer; the idea of the church, that it is a mere assembly of believers, is rejected by them on every occasion, and in every way.

Their special teaching is something more. It is often asked, Are the days of Pentecost gone never to return? Have miracles ceased from among men? Cannot signs and wonders be still wrought by the Holy Ghost? As a rule the church answers this question in the negative. It teaches that the age of miracles is past; that they are no longer necessary; that in the fulness of time the Divine will was made known to men; and that the church needs not now the signs and wonders by which that revelation was attested and declared. A large orator an active body, some few years ago, sprung up in Scotland, crossed the border, and extended to England, and have enrolled amongst their members many in what may be termed an influential position in life. Enter their churches, and you learn, according to them, the gift of tongues still exists, signs and wonders are still manifested to the faithful, miracles are still wrought by those upon whom God has conferred the gift. Still, as much as in Apostolic times, does the Divine affluence dwell in man, and the man so endowed becomes a prophet, and declares the will of God. "The doctrine of Christ's reign upon earth was at first," says Gibbon, "treated as profane allegory, was considered by degrees as a childish and useless opinion, and was at length regarded as the absurd invention of heresy and fanaticism." A similar process has been an operation with regard to the power of working miracles and speaking in unknown tongues. Against this process the Irvingite or Catholic church is a living protest.

It is now many years since a magnificent Gothic cathedral was commenced in the corner of Gordon-square, between what at one time was Coward College and the handsome building erected by the Unitarians and known as University Hall. The cathedral, still unfinished, is perhaps the most extensive modern work of the kind that has been undertaken.

The early English style has been adopted generally for the exterior, but inside the style of the roof and stone carvings is decorated. The flat ceiling of the aisles with rich traciced bosses and spandrels is very effective. The ornament throughout, of which there is a considerable quantity, displays careful design, and being well under-cut, shows to great advantage. Indeed, in the opinion of competent critics, the execution could not be surpassed. There are daily services in the church; on Sunday there are four. In the evening there is a sermon addressed to strangers. It may be added here, that, under the title of Catholic Apostolic churches, there are in all seven buildings registered in London. To each I believe, appertain an evangelist, and apostle, a prophet, and an angel; and each officer is peculiarly distinguished by his dress, in the cathedral in Gordon-square an effect is sometimes produced almost as scenic as any in a Roman Catholic cathedral; there are chairs for some and benches for others. As much as possible they come and go in procession. All that is wanted to make you believe that you are in a Roman Catholic place of worship is a little incense, a few more banners, a little more life in the pulpit, and, above all, the presence of considerable numbers of the poorest of the poor. Here, indeed, the resemblance fails; there are no poor, comparatively speaking. Every one is distressingly genteel; and I could swear more than once when I have been present the preacher, so fashionable has been his lip, has been, if not Lord Drummond himself, at any rate his "Brother Thwain." The hearers must be wealthy and liberal: the service of the church, and the church, all indicate this.

I don't here enter into the question how far church authority extends, whether apostolic gifts are to be looked for in our day rather than the apostolic spirit. I am not even definitely able to sum up the teaching of the lights of Gordon-square. They avoid putting their doctrines in print, and seem to seek to make converts by sly insinuation rather than by open statement. All I can say is—and any outsider can see that—that with apostolic pretensions these men avoid every appearance of apostolic simplicity. They must meet not in an upper room, but in a gorgeous cathedral, where they must clothe themselves in every variety of ecclesiastical millinery and appeal to the senses, to the eye and to the ear, rather than to the brain or heart. Thus it is when genius fails, men have recourse to art. Irving would preach for hours to enraptured audiences. The church has no Irving now, but rejoices instead in Mosiac pavement, fine music, and elaborate ceremonial.—*Christian World.*

COURTESIES OF LIFE.
The courtesies of life, and there should be no more courteous person in the world than the sincere Christian. Among the admirable letters of Wm. Writ to his daughter, is one in which occurs the following beautiful remarks concerning the every day courtesies of life, so pleasant to behold, so powerful in their influence, but which are so strangely neglected by most persons, and seem to be often ignored in the daily intercourse between members of the same family. Of the charm which the performance of these little acts of kindness throws around the young, Mr. Writ writes: "I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the miller at Mansfield, who cared for nobody—no, not he—because nobody cared for him." And the whole world will serve you so if you give them the same cause. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls "the small sweet courtesies of life"—those courtesies in which there is no parade, whose voice is still to please, and which manifest themselves by tender and affectionate looks, and little kind acts of attention—giving others the preference of every little enjoyment at the table, in the field, walking, sitting, or standing. This is the spirit that gives to your time of life, and to your sex, their sweetest charms. It constitutes the sum total of the witchcraft of a woman. Let the world see that your first care is for yourself, and you will attract the solitude of the sparrow around you, in the same way, by the emanation of a person which kills all the pieces of adulation in its neighborhood. Such a girl may be admired for her understanding and accomplishments, but she will never be loved. The seeds of love can never grow but under the warm and genial influence of kind feelings and affectionate manners. Vivacity goes a great way in young persons. It calls attention to her who displays it, and if it then be found associated with a generous sensibility, its execution is irresistible. On the contrary, if it be found in alliance with a cold, haughty, selfish heart, it produces no further effect, except an adverse one. Attend to this, my daughter. It flows from a heart that feels for you all the anxiety that a parent can feel, and not without the hope which constitutes the parent's highest happiness.

ADVICE GATS.—When passion rears its Hydra-head within your troubled breast, let calm reflection drive away the serpent to its rest. If those you love, forget themselves, and use some bitter word, persuade yourself your faithless ears have not correctly heard. If fortune in her fickle mood, should pose your merits by, let not her strange allotment cause within your breast a sigh; but struggle onward! try again! and from her plentiful store, by waiting for a better time, your portion may be more! Remember that a surly mood will gain not friends but foes; an acid current must pollute all streams through which it flows. A happy face an influence round it throws, that acts upon us as the sun does on the blooming rose; it wakes to life those happy thoughts that coldness never can bring, and casts a hallowed beauty on the plainest simplest thing. Be prudent, in the affairs of life; be careful of each friend, and so live that never will you fear the trial of life's end. Love one another, girls and boys; get married when 'tis best, but never seek a gentle mate until you have a nest.

GIFTS AND GRACE.—Gifts may differ, but grace as such, is the same in all God's people. Just as some pieces of money may be of gold, some of silver, others of copper, but they all agree in bearing the king's image and inscription.—*Toplady.*

NOTICES TO CORRESPONDENTS.

We must beg our friends to write the names of persons and places as distinctly as possible. This will save much annoyance. Communications received later than Wednesday morning must stand over till our next issue. We cannot undertake to return rejected manuscripts. Back numbers will be sent only on application. Subscribers are especially requested to make complaint at once to the office of any irregularity in mailing or delivery of their papers.

VISIT A. J. PELL'S GALLERY OF ART, 345 NOTRE DAME STREET, In rear of Post Office, MONTREAL.

Church Observer.

—"THIS PROTESTANT KINGDOM."—Bill of Rights, 1688. MONTREAL, 22ND OCTOBER, 1868.

SARUM RULE.

An article which appeared in a recent number of the Church Observer on Sarum use, has proved, it seems, distasteful to the Incumbent of Holy Trinity, Brome Woods, "where"—to quote the exact words of the Church Advocate, and the correct description as supplied by himself, of what occurred at a recent important service in that church—"the altar was vested in white according to Sarum rule." We are not surprised that we have failed to please men whose tastes manifest themselves in the introduction of such novelties into the simple and beautiful services prescribed in our prayer book for the Reformed Protestant Church of England. We print the Rev. Incumbent's letter in another column, and shall here deal with its arguments and objections *seriatim*.

Mr. Fyles starts with an objection to the name "ritualist." The prayer book names and prescribes rites; every priest of the church is, of necessity, a ritualist, &c. Mr. Fyles is well aware that this is a mere cavilling about a name which has been employed for years in English periodical literature to express a party zealous for the revival of obsolete rites and ceremonies in the church. It is no word of our coining, but adopted and used by men of his own party. We have lying on our table a pamphlet forwarded to us by post, entitled "Ritualists and Evangelicalism," printed by John Lovell, Montreal, in which the author contrasts the devout and becoming ceremonial &c., of the "ritualists," with "the efforts of the Evangelicals to lower the dignity of the sacraments." We do not object to the term Evangelical, even though it be applied in contempt. We believe the prayer book, with its included articles, to be thoroughly Evangelical; and, with all its other articles, we heartily and unreservedly accept the twentieth Article, which says: "The church hath power to decree rites and ceremonies," but adds thereto the all-important qualification, "it is not lawful for the church to ordain anything that is contrary to God's written word."

Quoting from memory, we spoke of the "altar" of the church at Brome Woods being "vested according to Sarum use;" we shall discuss the question in the exact terms supplied by Mr. Fyles immediately. Meanwhile we note, in passing, his very becoming and gentlemanly comment, that by this form of reference our remarks were "founded on falsehood." Having thus acquitted himself as a clergyman and a gentleman, he then proceeds to make this disingenuous—or, if we were to follow the example he sets us, we should say "false"—quotation from our article: "It has been said by a recent writer, '... with all its imperfections, the English prayer book is a noble work.' Taken in its context, no reader could possibly believe that this was the point we referred to. We then said:—

"We cannot believe that the plain, honest sense of Protestant, and, above all, Christian England, is to be deceived and betrayed by the substitution of superstitious rites, gaudy dresses and elaborate ceremonial for the beautiful, becoming simplicity of the reformed worship as set forth in our prayer book. It has been well said by a recent writer:—'So long as the service of God is a reasonable offering, it will be hard to persuade the great body of English Protestants that return to the rites and notions embodied in the Sarum Missal is desirable. The nation has progressed so far within the last eight hundred years that it can never go back to medieval opinions either in politics or religion; and an ecclesiastical machinery, minute as the Levitical one, will not be sanctioned by men trained to think in the school of St. Paul's writing. With all its imperfections, the English prayer book is a noble work beside every old Latin missal.'"

Our own remarks spoke solely of "the beautiful, becoming simplicity of the reformed worship as set forth in our prayer book." Our quotation showed how marvellous was the contrast it presented, in the estimation of others, to the Sarum or any other Romish missal. We should not be surprised at some designing Jesuit attempting so to misrepresent our plain meaning; we are surprised and pained to find a clergyman of our own church doing so.

Let us now consider the significance of the Brome Woods proceedings, taking the statement of them as furnished by the In-

cumbent himself: "The altar was vested in white according to Sarum rule."

1. We object to the word altar as alike unscriptural and directly contrary to the Book of Common Prayer. "We have an altar," says St. Paul, "whereof they have no right to eat which serve the tabernacle;" and they who in our own day are aiming at a revival of the old Romish altar, of wood or stone, with all its unscriptural and much of its anti-scriptural ceremonial, are indeed endangering, if not forfeiting, their right to that altar, with its one glorious and perfect sacrifice, once for all offered for us, by their serving "the tabernacle." The prayer book is very explicit in its rejection of the word altar, which is the invariable term in the Sarum missal; and substituting for it the word "table," or when in use, "the Lord's table." It is no fixed altar, but a wooden table, which is to "stand in the body of the church or in the chancel, where morning and evening prayer are appointed to be said;" and in full accordance with this, our Provincial Synod at its late meeting, unanimously rejected the word "altar" in dealing with the question of so-called "altar lights," and forbade the use of "lights on the Lord's table."

2. We object to the "vesting of altars" or of Communion tables, according to Sarum or any other "rule." By "vesting," as Mr. Fyles very well knows, is meant the revival of that symbolical ceremonial of the Romish church, whereby each saint's day and holiday has its appropriate colour of white, red, blue, purple, &c. The rule of the prayer book is explicit: "The table at the Communion time, having a fair white linen cloth upon it." This is the only cover authorized. Custom has sanctioned the covering of the table, pulpit and reading-desk with some decent cloth, to which no one objects. But it is a quibble about words to call this vesting. The Sarum rule of vesting prescribes something of a very different kind, suitable to a church with its daily offering of the Mass, so pointedly condemned in the rubric at the end of the Communion office, as well as in the Articles—suitable to a church that has its prayers to the Virgin, to the saints, to many mediators; and not, as in our pure scriptural liturgy, to the one mediator between God and man; or, as our fifteenth Article expresses it—"the Lamb without spot, who by sacrifice of Himself once made should take away the sins of the world." We therefore object to the "vesting of altars," just as much as if it had happened to be one on which the Sarum rule—which the Incumbent of Holy Trinity, Brome Woods, follows—prescribes blue, purple, or any other symbolical colour. The changing of the cover of the communion table, according to the calendar, with diverse colours adapted to different days, is not only unauthorized by the "Book of Common Prayer," but directly contrary to its rubrics and preface.

3. We object to vesting "according to Sarum rule," which is just another name for Popish rule. The prayer book is most explicit on this point: "The following Salisbury (i. e. Sarum) use," as well as various other anti-reformation uses, is expressly forbidden in the preface. That portion of the preface devoted to the subject of ceremonies is also most clear. Certain ceremonies having "at length turned to vanity and superstition," and others having been from the first unprofitable and tending to obscure the glory of God, have been "cut away, and clean rejected." Some are retained, but "they be neither dark nor dumb ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve." But the preface adds an infallible guide on the whole subject of ceremonial gestures, postures, symbolic candles, or any of those other matters on which, according to the Incumbent of Holy Trinity, Brome Woods, "in the absence of a prayer book rule, we have to look elsewhere for guidance." If the Rev. Incumbent "in the absence of prayer book rule" on any question of clerical or Christian duty, turns to the Bible, he will be acting in obedience to the requirements in the twentieth article of his prayer book. Here, however, it is not necessary; for the preface "of ceremonies" says: "Christ's gospel is not a ceremonial law, as much of Moses' law was; but it is a religion to serve God, not in bondage of the figure of shadows, but in the freedom of the spirit; being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification whereby he might be edified."

We will only add, once more, that our "Book of Common Prayer" sets forth a form of worship, rites and ceremonies, beautiful in their becoming simplicity for a Reformed Protestant Evangelical Church such as ours is; and, as such, it is a noble work beside every old Latin missal.

RIGHTS OF CORRESPONDENTS. We insert in another column a letter from the Rev. T. W. Fyles, Incumbent of Holy Trinity, Brome Woods. But in doing so, it must not be supposed that we are admitting the right of such a correspondent

to any space in our columns. On the contrary, a writer who so entirely forgets what is due to himself as a clergyman and a gentleman, as to write in the style he does, has forfeited every claim on our courtesy. The letter speaks for itself, with its choice phrases: "founded on falsehood," "the sneer on your editorial countenance," "grandiloquent piece of clap-trap," &c. We have printed it without abbreviation, in order to shew forth the fallacies and errors which it defends; but it is not without reluctance that we give the publicity of our columns to a letter from a clergyman of the Church of England in Canada, defending such erroneous views by such feeble and inconsequential arguments, and in a style so little to be expected from an educated gentleman.

On the general subject of correspondence, we beg to state that, as the Church Observer is avowedly the organ of those who maintain Evangelical and Protestant opinions in the church, we are not prepared to throw open its columns to those who avowedly aim at controverting and overthrowing such opinions. Ritualists, Anglican Catholics, Tractarians, or by whatever other name those who differ from us call themselves or are called by others, have their own organs, on which we do not intrude. We do not expect our articles to be acceptable to them. We believe their revival of Sarum rule, their advocacy of eucharistic vestments, and the teachings of which these are but the outward symbols, are dangerous and destructive to the Church of England and to the pure scriptural faith inherited by us from the martyrs and confessors of the Reformation. We should be unfaithful to our duty, therefore, if we failed to write boldly and undisguisedly against them. But if it be supposed, as some seem to do, that every time such an article proves distasteful to some sensitive ritualist, he has a right to claim the insertion, even of a courteous and candid maintenance of his opinions, to say nothing of the claim to assail us in discourteous and abusive language, we beg to say, once for all, that we acknowledge no such right. We shall insert what we think calculated to promote the great object we have in view—that of maintaining pure evangelical doctrine and worship within our beloved church. If our opinions are unpalatable, those who differ from us must find organs of their own for the publication of their views.

... we shall always be ready to make. It is inevitable in the most carefully conducted paper, that errors will occur. Correspondents, on whose accuracy we think we can depend, will at times make incorrect or exaggerated statements; articles furnished by the most reliable writers may be found to contain errors. We claim no editorial infallibility; and if at any time, with all our care, statements or opinions obtain insertion in our columns, involving error, we shall always be prompt to correct them, or give space to any temperate and courteous reply.

THE "MEMORIAL" MEETING.

On Thursday last, a large and influential meeting for the purpose of considering the propriety of erecting a memorial to the late Bishop Fulford, was held in the rooms of the Diocesan Synod in this city. George Moffatt, Esq., was called to the chair, and F. McKenzie, Esq., acted as secretary. Considerable discussion arose as to what form the memorial should take, when a motion was made by S. Bethune, Esq., seconded by Dr. Smallwood,

"That this meeting, sensible of the loss sustained by the Diocese of Montreal and the Ecclesiastical Province of Canada, in the death of the late Francis Fulford, D. D., Lord Bishop of Montreal and Metropolitan, cordially approve and respectfully urge the erection of some suitable monument to the lamented Prelate."

On motion, a committee was appointed to take up subscriptions in the city, for a memorial; and again a lively discussion revived, some being in favour of one thing and some of another. Finally a motion was put by Rev. Canon Loosmore, seconded by Rev. Dr. Balch

"That a Resolved, with a suitable inscription, in the chancel of the Cathedral in this city, would be the most appropriate memorial to the late Metropolitan."

Finding that this motion was not received unanimously, it was moved by Mr. S. Bethune, seconded by Mr. C. Geddes,— "That the form of the memorial be not now determined upon, but be left to the decision of a majority of the subscribers present at a meeting to be specially called for that purpose after the subscription lists are closed"

On motion, it was then resolved— "That the clergy of this Diocese be requested to cooperate with this Committee in continuing the collections which it is understood they have already instituted in their respective parishes and missions."

Correspondence.

We are not responsible for any opinions expressed by our correspondents.

SARUM USE OR SARUM RULE.

[To the Editor of the Church Observer.] SIR,—In your issue of the 10th of September, I find that you published my name in connection with what you were pleased to term, "a striking instance of ritualistic development." I thank you. The title of our prayer book is, "The Book of Common Prayer and administration of the sacraments and other rites and ceremonies of the church according to the use of the United Church of England and Ireland." Every priest of the United Church of England and Ireland, therefore, of necessity, a ritualist; and the term ritualist is an honourable one. I again thank you for having helped to make it known that this honourable title may be applied to me. I should have hesitated to thank you if I had thought that your remarks were penned in good will to me; for it is commonly reported that the Church Observer has done more to damage the reputation and weaken the influence of its friends, than any other lobby they have taken in hand. But indications were not wanting that your information concerning me was given in no friendly spirit. You withheld from your readers those portions of the original account which told of good accomplished, and difficulties overcome, and gave them such as you seemed to think would furnish food for alarmists, and excite the prejudices of the ill-informed. You included, moreover, with particulars furnished by me, a very great deal of matter that I did not supply. I might have complained that your conduct was disingenuous, but I have preferred to thank you for the service which you ungraciously rendered. In your 34th number, in an article headed "SARUM USE," you allude to the recent consecration of a church in the Diocese of Montreal, where, according to the narrative of the Church Advocate, the altar was vested according to Sarum use. You then give quotations from the "Sarum missal," interlarding them with comments, and adding: "The specimens we have given will show how dangerous are the lengths which some extreme men have already ventured in Canada, where Sarum use has already been introduced in our midst." Your remarks are very remarkable. Unhappily for your reputation, they are founded upon a falsehood. The Church Advocate did not say "the altar was vested according to Sarum use," but "the altar was vested in white according to Sarum rule."

Among your observations is this:—"It has been well said by a recent writer:— '... with all its imperfections, the English prayer book is a noble work.' I can hardly lay myself open, then, to a charge of heterodoxy when you, if I allow that the English prayer book has imperfections. Let us call it an imperfect thing that it does not supply a rule for the application of colour in the decoration of churches. Colour—decoration of churches!—I see the sneer on your editorial countenance. Nevertheless there are proper and improper applications of colour. I do not think it would shock your sense of propriety if the vicars and curates of four-and-twenty candles and cloths of incense, the kind of dumb show follows, in which the ringing of a little bell, as in Roman Catholic churches, announces the elevation of the Host and, at length, having gone through the performance to the admiration of the spectators, the long file of acolytes, ministers, a choir, and clergy retire into the sacristy, in solemn and processional order, while the congregation, as they depart, are supplied, in the most approved Catholic fashion, with holy water at the door."

What next? and next? There is one question we cannot refrain from asking very distinctly. Has the Bishop nothing to say to such practices? Is it not his business to take notice of such infractions of the rubric. He may not be able to prevent Mr. Purchas from dressing himself in barbaric gilt and tawdry embroidery, but he can, compel him to read the Ten Commandments, and to see that the prayers are all alike read by ordained ministers. A clergyman the other day preached at Brighton in a Baptist Church. Only a very few days elapsed before the Bishop served him with an inhibition. Now, the question is more and more loudly asked, why a similar vigour cannot be shown in expressing disapprobation of Ritualistic outrages. If the Bishops cannot do everything that might be wished, there is all the more reason they should do what they can. Most of them acknowledge that Ritualism has become offensive, dangerous and mischievous, but we look in vain for that firm repression which is exerted against other offenders. There is one Bishop, for example, who publicly declares that he will suspend any clergyman who administers the Holy Communion in the evening, though this is a practice common in many other dioceses, perfectly conformable to the institution and extremely convenient to the poor and middle classes. Yet the same Bishop is never without an excuse for the misguided men who are betrayed into Ritualistic excesses, and offers anything but discouragement to clergyman who transform the Communion into a Sacrifice, and incite to a doctrine which the simple cannot distinguish from Transubstantiation. If we saw the Bishops making a resolute fight against this superstitious and dishonest nonsense, we should feel some confidence in the issue, we should know that the general body of the institution was sound, and we should believe that the disease of the moment would be thrown off. Instead of this we behold them apparently shrinking from an open contest, and displaying much greater reluctance to deal firmly with the Ritualists than to try the patience of English Churchmen.

This connivance has, however, now been practised much too long, and the time is at hand when, if the Bishops will do nothing effectual, the public will take the matter into their own hands and deal with it very promptly. Whatever may be the precise legal limits to lighted candles and gay dresses, there is a shadow of doubt with respect to the general character of Ritualism, nor any excuse for extending the slightest tenderness towards the movement. Let the reader simply observe the peculiar features as seen in the fixations and confusions, crossings and of banners and crosses and processions, and in the multiplication of obsolete ceremonies. In a word, the movement bears on its face the character of a revival of old superstitions.

The Rev. Arthur Baker, vicar of Addington, Bucks, England, who elicited from Mr. Disraeli, some time since, an explanation of his views on ritualism, is just dead. He died, the Church News tells us, a devout Catholic, surrounded by his relations, and fortified with all the sacraments of the church.

known at once that such is the intention, and the subscribers will govern themselves accordingly; and by this means, much more lasting good will be accomplished; for, with the liberal subscriptions that would thus be secured, a larger building may be erected so as to admit of a greater number of pupils. That would more likely secure sufficient patronage, to make the enterprise self-supporting and in every respect what it should be.

In order to carry out the design I have always had—viz., to check the necessity of sending Protestant children to Roman Catholic convents, I would suggest, if the plan now proposed should meet the views of subscribers and promoters of the memorial, that the French language be a very prominent element of tuition. By reference to my last letter to you on this subject, you will observe the financial advantages to be secured, if the enterprise is carried out with feelings of brotherly love, having a common end in view.

I feel that this is really the golden opportunity for the work to be pushed forward to a successful issue; and I am satisfied that it is really the most worthy way of accomplishing what will be most acceptable to the late Metropolitan's many friends, and prove a lasting boon to the community, the origin of which will be cherished by posterity while stone and mortar lasts.

Your obedient servant, T. R. J. Montreal, Oct. 22, 1868.

More Ritualism in England.

A fresh Ritualistic extravaganza is reported from Brighton. The occasion was again a harvest festival, and the proceedings, though less ridiculous than those of Haydock, were similarly wild. The chapel seems to have been converted into a Floral Hall very pretty, and as unlike a church as possible. A procession formed one of the principal parts of the "function," but, as there were no fields it had to be content with displaying itself in its hop-gardens and orchards into which the church was converted. Here, however, were to be seen in all their glory the little boys in scarlet tunics under white surplices, and the singing men with blue hoods, and the acolytes with lighted candles, the thurifer, the cross-bearer, the "lectors," the "cantors," the deacon, sub-deacon, and "Officiating Priest." With cross and banner, and amid the fumes of incense, they paraded the aisles, singing, no doubt to good music, a most meaningless and clumsy hymn. The service was not only adorned with the usual "post-ices and impostures," but almost seems to betray a set design to flout the Prayer-book and insult the State. Except from mere wantonness, one does not see the purpose of pronouncing the Absolution sitting instead of standing, and in omitting the reading of the Commandments. But the disloyalty would be outrageous, if it were not silly, when the "Officiating Priest" expresses his indifference to the "State Prayer" of the Liturgy by deliberately turning his back on them, leaving them to be read by an unordained member of the choir, while he retires to his sacristy, and in the presence of four-and-twenty candles and cloths of incense, the sermon is preached, and speedily dismissed; a kind of dumb show follows, in which the ringing of a little bell, as in Roman Catholic churches, announces the elevation of the Host and, at length, having gone through the performance to the admiration of the spectators, the long file of acolytes, ministers, a choir, and clergy retire into the "sacristy, in solemn and processional order, while the congregation, as they depart, are supplied, in the most approved Catholic fashion, with holy water at the door."

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Incumbent of Holy Trinity, Brome Woods. Oct. 8th, 1868. T. W. FYLES, Prov. of Quebec.

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March 19, 1868. 1y 8

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MANUFACTURERS AND WHOLESALE DEALERS in all kinds of BOOTS AND SHOES,
Nos. 487 and 489 St. Paul Street, Montreal.
March 19, 1868. 5

S. H. MAY & CO.,

(Successors to CORSE & MAY.) Importers and Dealers in Paints, Oils, Varnishes, Glass, &c.
No. 474 St. Paul Street, Montreal.
March 19, 1868. 1y 8

SCRIPTURE & KEMP,

Successors to C. D. PROCTOR, Importers of and Wholesale and Retail Dealers in GROCERIES, PROVISIONS, &c., &c.
147 McGill and 34 and 38 Lemoine Streets, Montreal.
I. F. SCRIPTURE. E. J. KEMP.
March 19, 1868. 1y 8

KIRKWOOD, LIVINGSTONE & CO.,

General Commission Merchants,
563 St. Paul Street, Montreal.

KIRKWOOD, LIVINGSTONE & MORE,

Collins Wharf, Halifax.
March 19, 1868. 1y 8

BAKER, POPHAM & CO.,

WHOLESALE CLOTHIERS,
Nos. 512 and 514 St. Paul Street, Montreal.
J. R. BAKER. E. POPHAM.
March 19, 1868. 8

S. R. WARREN & CO.,

ORGAN BUILDERS,
CORNER OF St Henry & St Joseph Sts. MONTREAL.
March 12, 1868. 1y 7

CHURCH FURNACES.

JOHN STATE, MANUFACTURER OF BEECHER'S PATENT SELF-CLEANING FURNACES,
—AND—
Tin, Iron and Copper Plate Worker,
No. 842 St. Catherine Street, (Near the Cathedral.) MONTREAL.
This advertiser is prepared to fit up all sizes of BEECHER'S FURNACES, at a cost of about one-third less than most Furnaces heretofore manufactured. These celebrated Furnaces are adapted for either WOOD, COAL, or PEAT. In point of economy, principle of action, style and durability, they are not surpassed (if equalled) by any other Furnaces made.
April 30. 14

W. B. BOWIE & CO.,

IMPORTERS OF British and Foreign Staple and Fancy DRY GOODS,
395 NOTRE DAME STREET, 395 (CAVERHILL'S BUILDINGS.) MONTREAL.
April 2, 1868. 10

E. PERRY & CO.,

MANUFACTURERS OF All kinds of Trunks, FOR EXPORTATION,

And Ladies' & Gents' Saratoga, Imperial and Eugenie Trunks, SOLID LEATHER TRUNKS, &c.
871 NOTRE DAME STREET, MONTREAL.
N. B.—E. P. & Co. obtained a Medal at the Paris Exhibition of 1867, for the excellence of their Trunks exhibited, being the highest honour awarded to any Trunk Manufacturer in British America.
April 2, 1868. 10

PAIN KILLER!

IT IS A BALM FOR EVERY WOUND. OUR FIRST PHYSICIANS USE
And recommend its use: the Apothecary finds it first among the medicines called for, and the Wholesale Druggist considers it a leading article of his trade. All the dealers in medicine speak alike in its favor, and its reputation as a medicine of great

MERIT AND VIRTUE IS FULLY AND PERMANENTLY ESTABLISHED, AND IT IS THE GREAT

Family Medicine OF THE AGE.

TAKEN INTERNALLY, IT CURES
Dysentery, Cholera, Diarrhoea and Cramp and Pain in Stomach, Bowel Complaint, Painful Colic, Liver Complaint, Dyspepsia or Indigestion, SORE THROAT, SUDDEN COLDS, COUGHS, &c.
TAKEN EXTERNALLY, IT CURES
BOILS, FELLOWS, CUTS, BRUISES, BURNS AND SCALDS, OLD SORES, SPRAINS, SWELLING OF THE JOINTS, TOOTHACHE, PAIN IN THE FACE, NEURALGIA AND RHEUMATISM, FROSTED FEET, &c., &c.

Pain is supposed to be the lot of us poor mortals as inevitable as death, and liable at any time to come upon us. There is no more important that remedial agents should be at hand to be used on an emergency, when we are made to feel the excruciating agonies of pain, or the depressing influences of disease.
Such a remedial agent as is in PERRY DAVIS' PAIN-KILLER, the merit of which has extended over all the earth. In the interior of the polar regions, or beneath the intolerable and burning sun of the tropics, its virtues are known and appreciated. And by it, suffering humanity has found relief from many of its ills. The effect of the Pain-Killer upon the patient, when taken internally in cases of Cold, Cough, Bowel Complaint, Cholera, Dysentery, and other affections of the system, has been truly wonderful, and has won for it a name among medical preparations that can never be forgotten. Its success in removing pain, as an external remedy, in cases of Burns, Bruises, Sores, Sprains, Cuts, Stings of Insects, Toothache, Pain in the Face, Neuralgia and Rheumatism, Frosting of the Feet, &c., &c.

Read the following Testimonials:
Rev. J. E. CLOUGH, Missionary at Ongole, Southern India, writes: "Westerns your Pain Killer very highly for spion things, cholera, &c., and cannot very well get along without it."
Rev. I. D. COLBURN, Missionary at Tavoy, Burma, writes: "I shall be happy to assist in extending a knowledge of a remedy so speedy and effectual."
Rev. M. H. BIXBY, Missionary to the Shans, writes: "Your Pain Killer has done more for the ailments of the natives here than any other medicine. There is a great call for it."
Rev. H. L. VAN METER, writing from Burmah, says: "The Pain Killer has become an almost indispensable article in my family."
Hundreds of missionaries give similar testimony to its virtues.
Rev. J. G. STEARNS writes: "I consider it the best remedy for dyspepsia ever knew."
Rev. Jabez SWAN says: "I have used it for years in my family, and consider it an invaluable remedy."
PERRY DAVIS' PAIN KILLER.—This medicine has become an article of commerce, which no medicine ever became before. Pain Killer is as much an item in every bill of goods sent to country merchants as tea, coffee, or sugar. This speaks volumes in its favour.—*Glens' Falls Messenger.*
A speedy cure for pain—namely should be without it.—*Montreal Transcript.*
Our own opinion is, that no family should be without a bottle of it for a single hour. In flesh wounds, aches, pains, &c., it is the most effectual remedy we know of.—*News, St. Johns, Canada.*
After many year's trial of Dr. Davis' Pain Killer, we advise that every family should provide themselves with so effectual a speedy a Pain-Killer.—*American (N.S.) Oregon.*
The Pain Killer of Perry Davis & Son we can confidently recommend. We have used it for a length of time, and invariably with success.—*Canada Baptist.*
It has been tested in every variety of climate and by almost every nation known to Americans. It is the almost constant companion and invariable friend of the missionary and the traveller, on sea and land, and no one should travel on our lakes or rivers, without it.
Beware of Counterfeits and worthless imitations: call for PERRY DAVIS' VEGETABLE PAIN KILLER and take no other.
Sold by all Druggists and Dealers in Medicines.
Prices, 15 cts., 25 cts., 50 cts. per Bottle.
PERRY DAVIS & SON,
MANUFACTURERS AND PROPRIETORS,
380 St. Paul Street,
Montreal, C.E.
April 30. 14

FRANK BOND,

STOCK AND SHARE BROKER,
7 St. Sacrament Street, MONTREAL.
All descriptions of Stocks, Bonds, &c., Sterling Exchange, American Gold, and Railway Shares bought and sold, strictly on Commission. Investments made in Mortgages, Real Estate, &c.
Jan. 30, 1868. 1

THOMAS MUSSEN,

IMPORTER OF British, India and French Goods, CARPETINGS, RUGS, DRUGGETS, FLOOR OIL CLOTHS TRIMMINGS AND SMALL WARES.
MONTREAL.
March 12, 1868. 1y 7

PHENIX FIRE INSURANCE COMPANY

OF LONDON, Established in 1782.
THIS COMPANY having invested, in conformity with the Provincial Act, ONE HUNDRED THOUSAND DOLLARS for the SPECIAL SECURITY OF POLICY HOLDERS IN CANADA, is prepared to accept RISKS on DWELLING HOUSES, Household Goods and Furniture, and General Merchandise, at the lowest current rates.
JAMES DAVISON, Manager.
GILLESPIE, MOFFATT & CO., AGENTS FOR CANADA
Feb. 27, 1868. 5

WILLIAM P. JOHNSTON

MANUFACTURER OF BOOTS & SHOES IN EVERY STYLE, (FOR GENTLEMEN ONLY.)
147 GT. ST. JAMES STREET, MONTREAL.
Feb. 13, 1868. 3

LIFE INSURANCE, ESTABLISHED 1825.

SCOTTISH PROVINCIAL ASSURANCE COMPANY,

Incorporated by Act of Parliament.
CAPITAL, — ONE MILLION STERLING. Invested in Canada, \$500,000.
CANADA HEAD OFFICE, MONTREAL.
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Life Department.
Attention is directed to the Rate of Premium adopted, which will be found more moderate than that of most other Companies.
Special "Half Premium" Rates.
Policies for the whole of Life issued at Half Rates for the first five years, so adjusted that the policies are not liable to arrears of Premium. Age 25, yearly premium for £100—£1 1s. 9d., or for £500, yearly premium, £5 8s. 9d., at other ages in proportion.
Feb. 13, 1868. 3

ESTABLISHED 1859.

HENRY R. GRAY,

DISPENSING AND FAMILY CHEMIST
144 ST. LAWRENCE MAIN STREET, MONTREAL.
N.B.—Particular attention paid to the Dispensing of Physicians' Prescriptions.
Physicians supplied cheap for cash.
April 30. 14

SEEDS! SEEDS!! SEEDS!

JUST RECEIVED,

MY new SEEDS, from France, England and the United States, all guaranteed FRESH. One of the best collections in CANADA, either in FLOWER, VEGETABLE, or FIELD SEEDS, viz.:

- Beans, Cucumbers, Parsley,
- Beets, Lettuce, Peppers,
- Cabbage, Mangold Wurtzel, Peas,
- Carrots, Melons, Radishes,
- Cauliflowers, Mustard, Spinach,
- Celery, Onions, Turnips,
- Corn, Parsnips, Tomatoes,
- Mushroom Spawn, &c., &c.

A liberal discount allowed to Dealers and Agricultural Societies, on taking large quantities.
Call and get Catalogues.
JAMES GOULDEN,
117 & 119 ST. LAWRENCE MAIN STREET.
April 30. 14

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- Mr. W. D. Ardagh.....Barrie, County Simcoe
- Mr. Alex. Gavilliers, Bonhead, County Simcoe
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